

such a vast question as that of the cyclical rise and fall of civilisations. Nevertheless, such books as that under review are full of suggestion to those who take an interest in the wider problems that the contemplation of the historical record raises. A. M. CARR-SAUNDERS.

Chatterton-Hill, GEORGES, Ph.D. (Privatdocent of Sociology at the University of Geneva). *The Philosophy of Nietzsche: An Exposition and an Appreciation.* London. John Ouseley, Ltd.; 1912; price 7s. 6d. net; pp. 292.

IN this able volume Dr. Chatterton-Hill has given us a sympathetic yet discriminating appreciation of that potent, but erratic, genius, Friedrich Nietzsche. He regards Nietzsche as one of the great forces of modern Europe, and as a force working, on the whole, for good. He believes that Nietzsche's message—be strong, believe in life, cultivate an ideal of strength and beauty, despise the soft virtues, recognise that only through suffering can anything great be created, reject the mediocre conceptions of democracy and Socialism, beware of the materialism of science and ideals of mere comfort and equality, look for the coming of the Over-man, the leader, creator, autocrat—is a message which the modern world needs. He recognises the violence of Nietzsche's language, his exaggeration, his furious onslaught on most of the ideals—scientific, philosophic, sociological and religious—which our civilisation most highly cherishes. He discounts his perverted view of the origin and spirit of Christianity. But he does full justice to Nietzsche's originality and power, the grandeur of his philosophic thought, his intrepidity, his insight, his poetic charm, and his prophetic enthusiasm. It is not possible in the course of a brief review to do justice to Nietzsche's scheme of thought, which has affinities with the general doctrine of eugenics, although it may be that Eugenists may find him a dangerous ally. Nietzsche is the sworn foe of democracy, of equality, of the religion of love, pity, and sympathy, of asceticism, of pessimism. His ideal is one of exuberant life, of beauty, power, and strength. His hero is the strong man who can command and coerce, who is not afraid either to suffer or to inflict suffering. The weak, the timid, the incompetent are to be crushed out of existence or coerced for their own good. Sympathy is a mistake—it weakens him who gives and does not help him who receives. Morality is only to be approved if it can be shown to be more useful to life than immorality. The justification of humanity is the production of the superior race—the Over-man. This is the new wherefore? The categories of life are æsthetic, artistic—not moral. Science is materialistic, religion is a worship of the slave virtues, and so on and so on.

All this gives one furiously to think, as the French say. Much might be said on the other side. Nietzsche is not good meat for immature minds, but there are some to whom he may be a useful tonic or at least good red pepper. J. A. LINDSAY.

Key, ELLEN. *Love and Ethics.* London. G. P. Putnam's Sons; 1912; price 1s. net; pp. 61.

THE authoress here replies to some of the criticisms that have been showered on her former book, "Love and Marriage," protesting that, in pointing the way to the probable development of marriage in the future, she was only pleading for a recognition of the development of the social organism, and, therefore, forecasting what would be one of the necessary developments of one of the most important of social customs. Ellen Key is both an Idealist and a Eugenicist, and from these standpoints she considers the existing marriage laws and customs of society, weighs them in the balance, and finds them wanting. The ideal of love and marriage she sets before us is perhaps far beyond the capacity of the average even to appreciate, much less to attain, but the future development of sex relations will be along the lines she

projects. There can be little doubt that several generations of education for parenthood may be necessary before a sufficiently strong feeling of racial responsibility will have developed to supply the necessary control. The Eugenist does not postulate the ideal man, nor does Miss Key postulate the ideal marriage form. As the Eugenist works from the general principle that, as "like tends to beget like" it is necessary to ensure that the better elements in the community propagate their kind, so Miss Key demands that "society must be so adjusted as to make the happiness of the individual subserve the betterment of the race," and asserts that the one thing necessary is "to make ever greater demands upon the men and women who take to themselves the right to give humanity new beings."

Mental Deficiency. London. Adlard and Son; 1912; price 1s. net; pp. 93.

THIS reprint from the "Journal of Mental Science" consists chiefly of Dr. Hyslop's account of the provisions of the Mental Deficiency Bill, together with the discussion thereon which took place before the Medical Psychological Association. It also contains other papers and reports on the same subject. It is of interest to note that the general trend of professional and expert opinion is in favour of the measure, and it is greatly to be regretted that it has not been proceeded with.

A. F. T.

Isaacson, EDWARD. *The Malthusian Limit.* London. Methuen and Co.; 1912; price 3s. 6d.; pp. xxvii. + 215.

IN the introduction to this book the author says, "I have simply taken up what seems to be an actual tendency in the normal course of evolution, and thought it out to the logical extreme. It has thrown much light for me upon many of the puzzling questions of the day, and I hope it may do the same for others." The italics are mine, and serve to point out the fallacy underlying the whole argument of the book, which is a study of the conditions and possibilities of a fully peopled earth. This condition of a teeming universe will take nobody knows how long in coming, the time must be counted at least in centuries. But the author supposes its accomplishment, and proceeds to discuss *certain puzzling questions of the present day*, among them women suffrage, the land, socialism, etc. But will these problems remain in the fully peopled earth? The universe having gone through the cataclysmic changes necessary in reaching that state will have left these problems far behind, or find it necessary to study them from a totally different aspect.

The book is well written, and deals with a subject of living interest to all thinkers since Malthus made it current coin; but whether it will be helpful to the eugenist is another matter.

E. CLARKE.

Ashley, ANNIE. *Birmingham Studies in Social Economics; III., The Social Policy of Bismarck.* London. Longmans, Green, and Co.; 1912; price 2s. net; pp. 95.

IN this sane and interesting study Miss Ashley traces the growth of "State Socialism" and the Historical School in Germany, their association with Conservatism and influence on Bismarck, and his eventual concentration upon insurance legislation. The comparison of the English and German systems is probably matter less familiar to our readers, and here Miss Ashley is all too brief: we miss especially some account of the financial basis of the three great German Acts. Some German errors we have been able to avoid such as separate administrations for the invalidity and sickness insurances, and the class distinctions emphasised by benefits varying with wages. Our sickness insurance is more extensive than Bismarck's, and our benefits better; we may hope that our system will be more popular, as we have left more room for individual initiative in administration than the bureaucratic Germans.